

them more valuable as wives. Here comes in the notion of virginity and pre-nuptial chastity. This is really a negative and exclusive notion. It is an appeal to masculine vanity, and is a singular extension of the monopoly principle. His wife is to be his from the cradle, when he did not know her. Here, then, is a new basis for the sex honor of women and the jealousy of men. Chastity for the unmarried meant — no one ; for the married — none but the husband. The mores extended to take in this doctrine, and it has passed into the heart of the mores of all civilized peoples, to whom it seems axiomatic or "natural." It has often been declared absurd that sex honor, especially for women, should be made to depend on a negative. It seems to make an ascetic and arbitrary standard for everyday life. In fact, however, the negation is imposed by the nature of the sex passion and by the conditions of human life. The passion tends to excess. What is " natural " is therefore evil. Negation, restraint, renunciation, are imposed by expediency. Perhaps it is the only case in which man is driven to error and evil by a great force in his nature, and is thus forced, if he would live well, to find a discipline for himself in intelligent self-control and in arbitrary rules. This would justify the current usage of language in which "morals " refers especially to the sex relation.

**373.** Chastity for men. In modern times there is a new extension of idealization, by which it is attempted to extend to men the same standard of chastity and duty of chastity as to women. Two questions are here confused: (*a*) whether unmarried men and women are to be bound by the same obligation of chastity ; (*b*) whether married men and women are to be bound by the

same rule of exclusion. The Hindoo lawgivers demand the same fidelity from husband and wife.<sup>1</sup> In the treatise on *Economics* which is ascribed to Aristotle,<sup>2</sup> although there is no dogmatic statement of law or duty, all the prescriptions for the husband and wife are the same, and the man is said to injure the wife by infidelity. Aristotle<sup>3</sup> propounds the rule of taboo on all sex relations except in marriage, which is the doctrine of pair marriage

<sup>1</sup> Strange, *Hindu Law*, I, 57.

<sup>2</sup> *Economic*^ I, 4. <sup>3</sup> *Politics*^ VII, 16.